

THE
Latter Day Luminary,

NEW SERIES;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE
BAPTIST DENOMINATION IN THE UNITED STATES.

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[No. I.

COMMUNICATIONS.

TO THE
PATRONS OF THE LUMINARY.

THE heart of benevolence cannot be unaffected with the recital of occurrences that involve the happiness of man. Nations emerging from bondage, empires rising to be free, revolutions portending the overthrow of despotism and the establishment of the rights of man, are events which excite the liveliest emotions in the bosom of the patriot. Every zephyr is observed with anxious solicitude, in expectation that it may waft to our shores from distant regions, some tidings of deliverance to oppressed humanity. The intelligence which every arrival bears, is seized with avidity, and read with the deepest interest. But there is a cause yet more momentous, be-

cause it involves, in a far more extensive degree, the welfare of the human family, and the honour of their Creator. It is a cause worthy of heaven and of earth. The Son of God sacrificed his life for its establishment; angels rejoice in its prosperity; and the perfection of human bliss, temporal and eternal, depends upon its success.

The progress of this work, it is the business of the Luminary to record. Seven years have passed away since the publication commenced, and the fifth volume has been completed. During that period little has been done, compared with what remains to be done, and what the word of prophecy assures us shall be accomplished. The world is estimated to contain eight hundred millions of inhabitants; about one

half of whom have never heard of Jesus Christ; and of those who bear the Christian name, by far the greater proportion are utterly ignorant of the first rudiments of the gospel. The apostate church of Rome still bears the predominancy through many of the continental kingdoms of Europe; and, in most of the protestant states, the spirit of their religious establishments is but little superior to that of popery itself.

Where toleration prevails, the example of *spiritual wickedness in high places* is exerting a fearful influence upon evangelical dissenters; and the propensity to imitate what we have ineffectually laboured to destroy in others, has already been productive of too much conformity, even in our own churches. The proud name of liberality is substituted for indulgence; and the more specious name of charity, for that of fellowship with popular errors.

Such is the general state of the Christian world, though the Head of the church has reserved to himself a few names *who have not defiled their garments*. To these we must look, as God's chosen instruments, to *strengthen the things which remain*—to reform the church, and to send the gospel through the earth.

If the condition of man where Christ is named, presents, in many respects, a melancholy scene, in every other part of the world the picture is much darker. All Africa is lost in the horrors of

barbarism and the gloom of superstition, except some little part where the standard of the Cross has been recently erected. Asia, with but little exception, compared with the mass of her population, is still perishing for lack of knowledge. The great empire of China, which probably contains two hundred millions of inhabitants, about one-fourth part of the whole human family, is yet without the light of the gospel; and this vast multitude is sinking into eternity, ignorant of Him who alone can prepare them for the event!

A very considerable portion of Europe is still destitute of all saving knowledge. Where Mahomedanism prevails, Christianity is branded with the name of infidelity; and in most parts where the Christian religion in name is established, its essence has no existence, and its affected formalities are made the engines of oppression.

On our own continent, we behold the delusions of popery in the south; and in our western wilderness we hear little but the yells of savage barbarity.

In this state of things, can we remain idle spectators, and witness the tragedy of man without concern? Or shall we regard the misery of our race so fixed, their condition so desperate, as to forbear every effort for their deliverance? If, indeed, the result of our labours were to be determined by human calculations, independent of Divine power, we

might justly despond. But he who said, *All power is given unto me in heaven and in earth*, is still the God of Zion, and Lord of the universe. He has also said, *Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*. He has assured us that all these nations shall be evangelized—that *nations shall be born in a day*—that *the wilderness shall rejoice, and the desert blossom*—that *his word shall not return unto him void*—that *the knowledge of his glory shall fill the whole earth as the waters cover the seas*. He is also giving us some indication of the approach of that happy day. The standing ministry, *the angels of the churches*, continue to deliver the messages of God to man; and now we behold *another mighty angel*, an evangelical ministry, no longer stationary, but mounted on the wing, and *flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on earth, and to every nation, and kindred, and tongue, and people*. That God, who has inclined his servants in most countries where the pure gospel is taught, to combine their energies for diffusing it among the heathen, has opened an effectual door in almost every region. *Many run to and fro, and knowledge is increasing*. The banner of our Lord is erected in many parts of India, both within and beyond the Ganges, and the holy Scriptures are translated into

several of their languages. The first fruits of Burmah have begun to appear, and they promise a rich harvest. The progress made in translating the inspired writings into the language of China, and the solicitude of God's evangelists to introduce the gospel into those populous regions, encourage the hope that, ere long, the Saviour will be honoured there. In the land of Palestine, the ancient inheritance of God's chosen people, whence the streams of salvation first issued, after a long interval of darkness, the light again is beginning to dawn. Even Africa, benighted Africa, so long the unhappy victim of human degradation and Divine displeasure, begins to receive some little token of returning mercy. A heavenly beam is penetrating the cloud which has for so many ages enveloped her; and the ray shall not be extinguished till the breath of the Almighty shall chase away the darkness, and *Ethiopia stretch out her hand to God*. The missionary establishments among the Indians of our own country, imparting at once the knowledge of the gospel and the arts of civilized life, encourage the joyful contemplation of that happy day, when *the mountains and the hills shall break forth before us into singing, and all the trees of the field shall clap their hands*.

These events are like the first movements of a captive host to regain their emancipation; but they are movements indicative of a spirit that cannot be conquered.

and of power which must prevail. Were they only to effect a temporal deliverance from the miseries which nations in bondage feel, yet would they justly command our sympathies; but the object is infinitely greater. It is the deliverance of immortal souls from eternal ruin. The world is gone into captivity to the tyrant of hell; and, unless the power of sovereign grace, in the gospel of the Son of God, shall break the fetters, everlasting misery must be the consequence. That gospel is in our hands; and that Lord, who commands us to go into all the world and proclaim it to every creature, has inclined thousands of his servants to combine their energies for its diffusion. The heralds of salvation are successfully delivering the joyful message to the heathen nations, while tens of thousands of the saints of God are contributing to their support, and pouring out their incessant prayers to the Lord for his blessing upon their labours.

While these things are moving on, we would not remain unconcerned witnesses. Our attachment to the honour of God, and our deep solicitude for the salvation of men, necessarily enlist the noblest feelings of our souls. In every region where the light of revelation is beginning to beam, we have a deep interest in its progress; and till human misery shall cease to excite our commiseration, we cannot receive with indifference, the intelligence which every arrival brings, of the

labours, the trials, and the encouragements of our brethren, who are devoting their lives to the propagation of the gospel in these abodes of darkness. Believing that the same solicitude prevails in the minds of others, it will be our delightful task to communicate these tidings in detail as they shall be received.

But our anxiety for the spread of the Gospel among the heathen, shall not lessen our concern for the prosperity of our own churches, nor diminish our attachment to *that form of doctrine which we have received*. Christian charity does not teach us to fellowship error, nor to countenance innovation. As we have professed the *gospel of the grace of God* for conscience' sake, so we are conscientiously attached to the discriminating doctrines of Baptists; and it is intended that the Luminary shall bear, decidedly, the Baptist character. That doctrine which ascribes to Jesus Christ alone the work and the glory of our salvation, the observance of his ordinances as they were once delivered to his saints, and a sacred conformity of life to the precepts of his word, are subjects which should be strongly inculcated in all periodical publications. To these objects, the pages of the Luminary shall be sacred.

To extend information of the progress of the work of the Lord in different regions of the world, during the momentous transactions of this eventful day—to ani-

mate and encourage the children of God, in their prayers and in their efforts for the enlargement of the Redeemer's kingdom—to defend the truth as it is in Christ Jesus, and to strengthen his followers in the faith of the gospel, are the objects of the publishers in the continuance of this work. If, in any degree, the blessing of the Lord shall follow it, their labours will be amply rewarded. Any profit that may arise from the publication, after defraying its expense, shall be devoted to the cause of missions. Conscious of the inefficiency of all human endeavours, without the interposition of that God in whose hands are the hearts of all his creatures, to his pleasure it is cheerfully resigned, with our fervent supplications that it may ever be accompanied with his gracious benediction.

THE POWER OF GOD IN CONVINCING OF SIN.

IF the essence of godliness consisted in nothing more than a conviction of the understanding that the word of Divine revelation is true, it might depend more upon the argumentative talents of gospel preachers to give efficacy to their labours, than upon any extraordinary influence of the Holy Spirit; but, because a radical change of heart is essential to vital Christianity, the success depends more upon the fer-

vency of our prayers, through which the Saviour condescends to bestow that influence, than upon the superior greatness, either natural or acquired, of him who is God's instrument for gathering sinners to himself. The correctness of this remark is illustrated in a striking instance which occurred but a few weeks since on the island of Martha's Vineyard, where there is said to be a considerable revival of religion.

At the close of a meeting, attended with deep solemnity and visible marks of the Divine presence, the minister proposed to any present who desired an interest in the prayers of the saints, to make their wishes known. A person somewhat advanced in years, who had long been an avowed infidel, walked forward, and in tremulous accents inquired if they could pray for one who had been an Atheist, or had tried to be one. Being answered in the affirmative, he immediately inquired if his son was there; and on learning that he was, he called him forward. He then exhorted his son not to follow the example which his father had set him; and openly confessed that he had prohibited his son from the appointed means of seeking the mercy of God in Christ Jesus. After this the father and son bowed down together before the Lord, while the minister and people united in fervent supplications for a manifestation of the pardoning love of Jesus to their souls. They are now rejoicing

together in the hope of the glory of God.

REVIEW

Of the Fourth Report relative to Serampore College; for the year ending December 31st, 1823.

THE object of this Institution is, ultimately, the diffusion of divine knowledge in India. The students are made acquainted with science generally, and with the tenets and history of the various nations of the earth, without the least effort to disguise, and without "the most distant approach to coercion." The language of this collegiate body is "Examine things for yourselves, as far as you can pursue the research without offending your own conscience." The Brahmin youth, who is ignorant of the fact that "nothing which entereth the mouth defileth the man," is requested to eat nothing, to do nothing, which he may conceive would prove injurious to his cast. This method, should it have no other effect, will evidently tend to the removal of that prejudice which the natives cherish against Christians, and thus render them more susceptible of religious instruction at subsequent periods of life. The Committee observe:

"It is, however, the class formed of native Christian youth, who, from being freed from all those prejudices which fetter other native youth, and retard them in their search after truth, present

the fairest field for cultivation. Trained up in superior ideas of morality under their Christian parents, and preserved from those vices almost inseparable from a course of idolatry, they come to their collegiate studies with peculiar advantages. Divested of all those ideas which corrupt while they elate the mind of the Brahmin, the Christian Brahmin's son rejects the *poita* with contempt, and aware that all men are equal in the eye of his Creator, esteems his shoodra class-mate precisely on a level with himself, cheerfully associating with him in his meals, his amusements, and his grammatical studies, once deemed sacrilege for him to touch; while the Christian Shoodra's son learns to respect himself and to esteem and love his Brahmin class-mate, from all dread of whom he is for ever delivered by *His* doctrine, 'who gave himself a ransom for all, to be testified in due time' even to the Hindoos. It will not appear strange, therefore, if the Committee esteem these the strength of the College, and under God the future hope of India respecting the extension of Christianity; nor that with such a foundation of right ideas on which to build in youthful minds to whom country, climate, and Indian habits are natural, they should wish to raise such a superstructure of learning as may fit them for the highest usefulness hereafter."

It has been deemed important by this body, that in general the native Christian youth should receive a thoroughly classic Indian education, that they may be prepared to write and speak with freedom, with grammatical purity and elegance, the invaluable

doctrines and precepts of the gospel.

Considering that the ultimate object of the institution is to spread the knowledge of divine revelation in India, it may be thought by some that no Brahmin would attempt to avail himself of its advantages for instruction. But hear what the Committee say :

"In the last Report it was mentioned that there were seven Brahmins studying in the College. This year there have been no less than twelve, and several others are earnestly pressing for admission. Among these are three from the most respectable Brahmin families for rank and wealth in Serampore, who felt so desirous that their sons might enjoy the advantages of the Institution, that they entreated the Governor of Serampore to interest himself in their behalf, engaging that if they were permitted to enjoy the advantages of instruction in the College for five years, they would furnish them with board and clothing themselves, and put the Institution to no farther expense than that of instruction and books. This desire, manifested by the respectable native inhabitants of the town in which those who conduct the College have resided nearly a fourth of a century, and where of course their conduct and views must be so thoroughly known, requires no kind of comment.

"Besides these there have been cases in which pity has so pleaded in behalf of destitute Brahmin youth from different parts of the country, that the Committee could not be deaf to its call. Among these, has been that of a fine youth about twelve, the son of

a Brahmin from the Deccan, who dying had left his widow and son at Serampore. It seems that this widow, far distant from every relative who might have thought it worth the labour to persuade her to the deed, never once thought of burning herself alive with her deceased husband, but felt quite as willing to live and take care of her fatherless child, as any European widow. This case appeared so evidently to deserve compassion, that the Committee could not resist the wish to cause the widow's heart to sing for joy, by receiving her son and smoothing his path to future usefulness in life. They therefore cheerfully added him to the number of Brahmin orphans already on the funds of the College. Should some enemy here whisper; 'Yes, these Brahmin orphans; so completely dependent on Christian teachers for support as well as instruction, and without a single friend to remonstrate on their behalf, are instantly stripped of their cast, and constrained at least to eat with Christians, if not to profess themselves such;' he would be mistaken. These Brahmin youths have indeed the light of Divine revelation displayed around them, which teaches that God 'hath made of one blood all the nations of the earth;' but as for their cast, while the Committee deem it nothing, they think it unworthy of them to take away even this *nothing* from helpless orphans, unless they themselves renounce it from a firm and clear conviction of the truth of God's word. This nothing, therefore, is preserved to them as sacredly as though they were living under their own paternal roof.

"Among the native youths received this year, is one descended

from Mussulman parents. Left with his little property to the guardianship of an English gentleman, a friend to his father, his guardian thinking he could not promote his welfare in a more effectual way, properly availed himself of the right he possessed of placing a native youth at Serampore College; and sent him thither to be trained up in the knowledge of English, and those branches of science which may hereafter render him a blessing to society."

The Committee are making preparations for a third class, to be composed of the children of Asiatic brethren, who have spent their strength in spreading Christianity in India. The buildings for their reception have before this time been finished.

In the latter end of September, 1823, in consequence of the Damodhur giving way, the whole country from Burdwan to the Hoogly, running before Serampore, was inundated. The building in which Dr. Carey resided was so much injured as to make his stay in it unsafe. He was therefore obliged to occupy the suite of apartments designed for the Professor of Divinity; in consequence of which it will be necessary to have another wing attached to the College buildings, it being doubted whether the residence of Dr. Carey can ever be made permanently habitable. The College buildings were not in the least affected by the inundation.

In the beginning of December, a course of Lectures on Chemistry was commenced, which the

most respectable natives in Serampore and its neighbourhood were invited to attend, free of all expense. This, the Committee hope, will have a tendency to destroy ignorance and delusion, by showing to the natives the real nature of the material objects to which they pay their adoration and worship.

The Committee remark: "On the days succeeding the lectures, wonderful were the things they repeated to each other respecting what they had seen."

The number of students in the College is forty, and the native Christian children and youths in the preparatory school, waiting for admission, amounts to eighteen. In addition to these, thirty children, the sons of natives in the vicinity, have attended this school, and pursued the regular course of studies.

During the past year, two of the students, after returning to their own families, made a profession of their faith in the Son of God; "and a third on his death-bed gave satisfactory proof that his trust for salvation centered wholly in the death and merits of the Redeemer of men."

It is the design of the Committee to erect an observatory on the College. The requisite apparatus for which has been received from Europe.

An annual examination of the students was held on Monday, the 5th of January, at which were present several distinguished gentlemen, of the Danish go-

vernment—a number of ladies and gentlemen from Serampore, and Barrackpore, and Calcutta, the pundits of the establishment, and a number of respectable native inhabitants of Serampore. The examination gave general satisfaction; and I hope that the time is not far distant when the effects of the instruction in this establishment shall shake the whole fabric of idolatry in that dark land. The Lord will hasten it in his own time. X.

A PEACEFUL DEATH NO SURE EVIDENCE OF PIETY.

It is my present design to show that a *peaceful death* is no *sure evidence of piety*; or that religious character cannot, in all cases, be determined by the manner of dying.

For the opinion already advanced, I offer the following reasons:

1. Other causes besides religion may excite the spirits, and pour peace into the bosom of the dying man. Some diseases, from their very nature, cause the patient to feel secure and happy while they are preying upon his very vitals. Such is the consumption. Its victims frequently flatter themselves and others with the hope of recovery, till they suddenly drop into eternity.

In connexion with diseases, medicines are not unfrequently administered in the last hours and days of life, which lead to a mistake as to the actual state of the

mind. Instances are not unknown in which a patient has manifested a quiet submission in death, when it was evident that he was made insensible to his situation by soporific drugs. Others, again, when under the operation of stimulants, have had the liveliness and cheerfulness of their spirits mistaken for spiritual joy. It is well known that persons in health, when under the influence of ardent spirits, are often free and forward to converse on religion; and many who sneer at religion when sober, will take pains when partially intoxicated to manifest their zeal in religion. It is very natural to suppose, and fact corroborates the supposition, that the same effect may be produced in the dying man, by stimulating medicines; and these means may lead to very erroneous apprehensions as to his spiritual condition.

It is well known that a fever often produces a high state of excitement, in which, if it be short of delirium, the patient seems raised above himself. His feelings are strong—his imagination lively—his affections ardent—his sensibility to danger taken away—and his conversation indicative of a happy state of mind. Present religion before such a person, and he may seize it with the ardour and zeal of a saint. In some well known instances of this nature, in which the patients, on being restored to health, have been found to be totally insensible to every thing which passed during their sickness, and could not re-

collect, and would not acknowledge, a single expression of their conversation. Now had these persons died, they might have been considered as extraordinary examples of pious joy and Christian triumph, when in fact this excitement was but the excitement of the spirits produced by medicine or disease.

The patient is frequently made to look at death without terror, by the excruciating pain under which he labours. In the agony of disease he talks of death as a familiar and pleasing friend. So far from fearing to meet it, he is calm on its approach, and even desires its relief.

Others, whose disease appeared to be desperate, have seemed to be greatly exercised with religious considerations, and have calmly professed joy and peace in believing—have been willing to depart—have been confident of future happiness; and yet these very individuals, on recovering, have manifested no regard to Christ or to his worship. On the contrary, have become most vile and abandoned. But had they died in the midst of their joys, their friends would probably have consoled themselves with a confident assurance of their happy state beyond the grave.

There is a class of men, though perhaps not very frequently found, who appear calm and resigned in their last hours, from bracing themselves against their fate with a feeling differing little from stubbornness. I have met with

such instances, and presume others have likewise.

Another class may be mentioned, who have apparently died in peace after a life of negligence and sin. Such examples not unfrequently occur. They live without prayer, without the Bible, without observing the Sabbath. Their lives indicate no seriousness. They are, on the contrary, rash, violent, profane, or intemperate; and yet, these very persons, in their last sickness, are zealous on the subject of religion—profess to have experienced a change of heart—are full of joy—rise above the fears of death, and leave the world in peace. Though the case of the penitent sinner will be remembered, yet presumption itself can scarcely form a favourable conclusion in most instances of this nature. Without a holy life, it is scarcely possible to give satisfactory evidence of piety in the hour of death.

2. Many who pass their lives relying on common morality for salvation, finish their days in security and peace. That a false hope can give peace in death cannot be questioned. Some have been visionaries through life. They were convinced that they were Christians, by a voice from heaven declaring their sins forgiven, by a revelation, by a faculty of prophesying, by something extraordinary attending their supposed conversion, or by any means except a holy life. Hence they feel such an assurance, that they think it would be a sin to doubt

their own piety. Let such a confidence be cherished through life, and where is the wonder that such persons should leave the world in exultation, and even with songs of victory?

We know that even martyrdom itself may be endured for the cause of Christianity, and yet the heart be totally destitute of real religion. There was once a time when the belief prevailed, that martyrdom was a certain passport to glory. We can easily believe that, under such assurance, multitudes would stand ready to sacrifice their lives. The statement amounted to this; "if you will submit to the axe, the stake, or the wild beasts, you will assuredly be in paradise in a moment. Heaven is certain."—Under such an impression multitudes voluntarily rushed forward, eager for martyrdom, and doubtless many sacrificed their lives, from a principle of entire selfishness.

Men may voluntarily rush upon death with exultation—led on by a love of glory, on the same principle which hurries the warrior to the field, and makes him fearlessly "look danger and death in the face." Now if a person, to gain the glorious name of martyr, may triumph even in the most severe sufferings, from a principle of worldly glory, it is one evidence, among many others, that the manner of dying is no certain test of character.

3. The Scriptures do not make the manner in which any one dies, a criterion of character.

They frequently speak, indeed, of the happy death of the righteous; but it is mentioned only as the result of a pious life, and not as a proof of their piety, by itself considered.

On the subject under consideration, I would remark,—

1. That it is unsafe to judge and decide a person's spiritual state, merely by the manner of his dying. One sinks away by slow degrees, through a long and painful sickness; another is cut down instantly, without a moment for reflection; a third is delirious in his last hours, and speaks foolishly and profanely, though he has lived a pious life; others still are unmoved, are joyful and desponding; and if we were to decide their several states by their circumstances, it would lead to very pernicious effects. It would encourage a disregard to the evidence arising from the life; would condemn one of religious deportment because of his darkness and fear; or would judge an irreligious man to be a saint because he died calmly. It might induce many to excite in themselves an artificial courage, by which they could meet the last enemy without fear, or like false martyrs, to believe that this would ensure their future glory. It would turn us from looking at that criterion of character, which our Saviour himself has established: viz. a *holy life*. "By their fruits ye shall know them." "Ye are my friends if ye do whatsoever I command you."

2. If men should disregard the manner of leaving the world as a test of the spiritual state, it would be likely to recommend a life of piety. By this view of the subject, professed Christians would be led to act for their Master, rather than aim to shine in honour—to inquire how they could employ their talents, rather than how to attain distinction.

3. The Christian may calculate on a safe and happy death, though he cannot be assured that his departure will be joyful and triumphant.

4. Let it be sufficient for the Christian that he will triumph in the day of judgment; that he will then lift up his head with joy—that his sins will be over—his soul pure—his body refined for immortality. *Ch. Spec.*

THOUGHTS ON THE MISSION TO JERUSALEM.

WHILE reflecting on the mission at Jerusalem, may we not be permitted to suggest, that should the Lord Jesus succeed the labours of the pious missionaries, by the outpouring of his Spirit, as in primitive times, and cause sinners to be pricked in their hearts, and embrace his salvation; would not the strong associations with primitive practice presented in the land of Judea, powerfully constrain to an imitation of the Apostles in the holy ordinance of Baptism?—and on the banks of Jordan, what strong motives

would be presented to the Christian missionary, with the rule of Christ in his hand, and his spirit in his heart, to lead the willing converts down those banks which, eighteen hundred years ago, were pressed by the Saviour's feet;—especially as the missionary would then have ocular demonstration, that Jordan was sufficiently deep for the administration of the holy ordinance,—and the climate was the same as when John baptized the Saviour, and the Apostles the primitive converts,—and as the custom of the country would not (as in some others) be at war with the practice of immersion. *Chr. Sec.*

MISSIONARY.

FOREIGN.

MISSION TO BURMAH.

LETTERS have been received from Mr. and Mrs. Wade, by their friends in the State of New-York, since our last; but they were written prior to the date of the very interesting letter from Mrs. Hough, published in the Luminary for November, 1824, and do not contain any particulars respecting the severe trials which the missionaries have been called to endure, in consequence of the war between the empire of Burmah and the British authorities in the East Indies.

Brother Wade with his wife and sister Judson arrived at Rangoon on the 5th of December, 1823. In his letter, dated January 26, 1824, Mr. Wade observes—“We enjoy good health, and are happy. Brother Hough has worship at the Za-

yat on the Sabbath. Many doubtless are restrained from making their real feelings known, from fears of the people; but those who have professed the Christian religion are not molested."

Mrs. Wade, whose letter is dated February 6, 1824, says "Several of the converts are with Messrs. Judson and Price, at Ava; we have three with us, and the rest have fled, to avoid the oppressive taxes, which they were unable to pay. A few, however, are near enough to visit us, and attend worship. I prize the visits of the Burman sisters very much indeed. They are very affectionate, and generally bring some small present, when they visit us. I am sure I am never so happy as when sitting upon the mat with the Burman sisters, speaking the few sentences I have learned, and hearing them answer upon religious subjects. Mah Men-la, the first female convert, has been quite ill since we arrived. She says the Holy Spirit makes her mind very well and happy, and the thoughts of death are very joyful to her mind, because, at death, she shall leave all her sins with this sinful body. I am sure I never saw such manifestations of the influence of divine grace, as in some of these ignorant Christians. This is emphatically a most interesting and eventful period in this mission. The door seems opening at Ava, for the permanent establishment of this mission, and the spread of the Gospel throughout this empire."

MISSION TO PALESTINE.

Continuation of extracts from Mr. Wolf's Journal.

November 10, 1823.—A Caraité Jew called on me, whom I knew at Jerusalem, and to whom I there gave a New Testament. He said to me, "I really love Jesus Christ."

The wives of the Caraité Jews residing at Damascus, show their hair,

which the wives of the Rabbinist Jews are forbidden to do.

Nov. 12.—Mr. Lewis arrived at Damascus. I introduced him to some Jews, and recommended him to Abuna Michael, from whom he took Arabic lessons. Mr. Lewis was so kind as to give me New Testaments for distribution among the Jews. Mr. Lewis delivered to me two letters, one from brother King, and the other from brother Fisk.

The superior of the Convent of Terra Santa called on me to-day, and said: "I must speak to you on a subject which concerns the eternal life of a fellow creature. Mukhalla, a Christian, one of the most respectable families of this place, has become Turk, in order, as he says, to save his soul. His brother is afflicted, and cannot bear to stay longer at Damascus, to see his fine young brother united with the enemies of Christianity. Mahomed, for this is the name of the renegado, likes, however, to converse with his brother upon religion; and as he has heard that you, Mr. Wolf, have arrived here, wishes to have some conversation with you upon the authenticity of the Bible, and the divinity of Jesus Christ." The superior asked me then, whether I should not be afraid to speak with him. I immediately made myself ready to go to him; but the superior of Terra Santa went and brought the renegado, with his brother, the Christian, Joseph by name. I said immediately to the renegado, in the presence of his brother: "You have forsaken a dear Saviour; you have abandoned the Lord Jesus, who alone is mighty to save you; you have left the light of lights, and have cast yourself into utter darkness—return unto him, return to Jesus, who propagated his religion by the demonstration of the Spirit, through the instrumentality of poor fishermen, whilst Mahomed, whose religion you have now embraced, propagated his religion by the sword, as his

followers do at this present day, and by oppression, tyranny, and the shedding of the blood of wretched Christians."

The Capuchin friar, who was present, said: "God grant that these words may be of use to his soul."

The renegado desired proofs that the Jews have not corrupted the Bible; among other proofs I said:

1. The Bible contains prophecies which have been fulfilled many centuries after they were written down—how could the Jews have forged such prophecies?

2. Many of those prophecies predict things against the Jews.

3. If they had had a mind to pervert the Bible, they would have perverted those passages of Scripture which describe their stiff-neckedness and unbelief.

The renegado then said: "You must come to-morrow to the house of my brother, where you will meet three other Turks—you need not be afraid to state to us your reasons for disbelieving the Koran."

I.—I hope, by the grace of God, not to be afraid even before the mufti, to defend the cause of Jesus my Lord."

Nov. 11.—I went to the renegado, where the three Sheiks already expected me.

Sheik.—Why do you travel about in this country?

I.—To preach to the Jews salvation by Jesus Christ, who is the Son of God, and who is mighty to save poor perishing sinners; and now I am rejoiced that I have an opportunity of telling you that there is only one name given by which men can be saved, and this is the name of Jesus Christ.

Sheikh Abdallah.—(The superior of Terra Santa was present.) Can you comprehend with your reason that God should have a Son?

I.—Can you comprehend God himself with your reason.—Can you com-

prehend how a large tree can grow from a little seed?

In short, the conversation lasted four hours. They read with great attention; Isaiah ix. 43 and Jeremiah xxxi. and requested Arabic Bibles, which I sent to them next day, and obtained from the depository, which was in the hands of Mr Lewis. Padre Villardelli, the superior of Terra Santa, then conversed with them, and produced proofs of the Trinity from Aristotle. One of the Sheiks observed, that it is an axiom with philosophers, that the Infinite Being cannot unite itself with a finite creature, and for this reason it was impossible for God to become man. The superior justly denied the correctness of such an axiom.

The Maronite, like the Greek priests, have no salary, but eat and drink every day in one of the houses of their respective flocks. The brother of the renegado, and the renegado himself, made to me a present of two Arabic manuscripts; the latter gave me the thousand and one nights* in Arabic.

Nov. 14.—The high-priest of the Jews of Damascus sent me word some days ago, that as he was released from prison, after paying a great sum, he should be glad to see me, as soon as the business with the other Jews in prison was settled. I intended therefore to have introduced Mr Lewis to-day to the high-priest, but they are still too much in confusion. But I introduced him to two other Jews, and I talked with several Jews in the streets about Jesus Christ; it is very easy to explain to the Jews, in the Hebrew tongue, the simple doctrine of the Gospel. Two of the Jews went with me to my room. Mr. Lewis attended; and I read to them the 43d of Isaiah, and one of the Jews who seemed to be seriously disposed, asked hastily, "Of whom does the prophet speak?"

* The Arabian Nights, called every where but in England, mille et une nuits.

I.—Of Jesus of Nazareth!—I gave to both, Hebrew Testaments, and one Hebrew Bible, with which Mr. Lewis was so kind as to furnish me on the part of the Jews' Society.

DOMESTIC.

CAREY STATION.

WE have received the journal of brother M'Coy, our missionary at this station, up to the 16th of November, 1824. The document is too long for publication, and contains minutia of detail, which, though important to the Board, would not be deeply interesting to our readers. A general view of the state of the mission, we communicate with grateful sensations, trusting that it may stimulate the friends of Zion in their prayers and exertions for the salvation of the children of the forest.

The labours of the missionaries appear to be intense, and there is a hopeful prospect of much good being done among the Indians, both for time and for eternity.

They hold worship every Sabbath morning at the mission house, in English. In the afternoon, brother M'Coy is in the habit of visiting the Indian villages, and addressing them through an interpreter. Large numbers attend; and the profound attention which they give to the religious exercises, encourages the hope that the seed sown will produce a rich harvest. Numbers of them have declared their intention of forsaking the chase, and pursuing husbandry and the arts of civilized life for their support. Some have already commenced this new course of life. Others have begun to provide stock, and are selecting their lands.

A woman, the wife of a chief at whose village Mr. M'Coy has several times

been preaching, came to him the latter end of October last, to inquire about religion. After sitting some time in a pensive mood, she introduced the subject by inquiring "how many days there would be before prayer day." She then said "she was concerned for the salvation of her soul—that she was willing to forsake sin and become good, and had been in the habit of praying ever since the missionaries had begun to talk to them at the village last summer." She also said that she believed her brother and her son were both seeking religion. The following Sabbath she walked five miles, carrying her child upon her shoulders, and conducting three of her daughters to the house of devotion; and by her weeping during the exercise, manifested much concern.

Another woman belonging to an encampment of the Ottawas, who have been some weeks in the vicinity of the station, made application to become a member of the mission family, in order to receive religious instructions; but was informed that the family was full, and she could not be gratified. The encampment to which she belonged was about removing to the Wabash; and the woman again presented herself to the missionaries, and entreated permission to remain where she might learn the true religion. Her request was now granted; and though her people had taken up the march, she hastened to them and procured her little effects, returned with them to the station, and went to work with the other females.

Several others appear to be deeply affected. A war chief, by the name of Koesun, presented Mr. M'Coy his war club, to be placed in the museum of the Columbian College. Another man, at the close of a meeting held at the village of Mussaquaga, thanked the missionaries for their attention to the welfare of the Indians, saying, "I will think of these things, and endeavour to become good—I would, if I knew how,

become acquainted with the badness of my heart, of which you have spoken, and would be sorry for the same."

The Sabbath evenings are spent in religious exercises, prayer, singing, exhortations, and conversation with the family and Indian children, who appear to take a deep interest in these concerns. There are sixty-six native children in the school, besides other members of the family, all of whom live together and eat at one common table.

Three evenings in each week are devoted to religious meetings: one for adults, one for children, and one for such of them as are not yet able to understand the English. A very considerable excitement prevails among them in relation to the salvation of their souls; and there is reason to believe that a great work of grace is begun among them. Four young white men at the place have been hopefully converted to God, and made public profession of their faith by being baptized; one on the 7th, the other three on the 14th of November, in the river St. Joseph. These waters, often stained with Indian blood, have never before been consecrated to the service of Christ. May they henceforth be to thousands, in every generation, the likeness of a precious Saviour's tomb.

The inquiry about religion has become so general among the children, that, after evening prayers, brother M'Coy is frequently detained an hour in answering them before he can retire. One expresses with tears a desire to be religious. Another says, "she is troubled about her sins, and can hardly sleep at night." "Deep solemnity," says brother M'Coy, "is depicted in the countenances of some, and humble transport in others." "At this moment," says he, "I hear sister Goodridge in an adjoining room talking to and praying with a number of Indian girls—Mrs. M'Coy on the other side endeavouring to comfort some mourners—

Sister Polke has a band around her in her room engaged in similar exercises. Brethren Lykins and Simmerwell are in our house of worship with a considerable company, talking and telling of the good things which the Lord has done for them." In another direction, he hears the Indian voices melodiously singing,

"While other tongues in strains rejoice,
"Which unto them are new;
"Poor Indians, you may raise your voice,
"And praise the Saviour too."

Conversations on religion are employing almost every hour of the day, and much of the night. "This evening," says he, [Nov. 11.] "a little girl stood silently beside me for some time, while I was writing. I asked her, do you want to be religious? Yes, Sir, was the reply. Do you try to be religious? Yes, Sir. Do you think you will get religion? I am afraid not. What is the reason? I am so wicked. Do you pray? Yes: but there is nothing good in my prayers: there is nothing good in me—I never did any thing good. Do you and your associates talk about religion when you are by yourselves? Yes, Sir: H—and I talk. How long have you been concerned about religion? Ever since Miss — talked to us one night. Another Indian girl, still less, stops reading her hymn book to listen: she hides her face and weeps."

This conversation was followed by another of a similar nature with a boy, who called another boy that was also concerned, and a third came to listen and to learn. They complained of their sins, wept freely, and appeared deeply sensible of their lost estate. As they withdrew, brother M'Coy walked aside with them in a private place, where he bowed down before the Lord and prayed for them.

The heart of benevolence must rejoice in these appearances. This is the kind of warfare which should be carried on against savage barbarities. If it be attended with the prayers of the

saints, there is a certainty of success; and while it ensures future safety to our borders, the vanquished will enjoy with us the triumph, and gratefully rejoice in all the blessings of victory.

MISCELLANEOUS.

GENERAL CONVENTION.

IN conformity with the resolutions of the Baptist General Convention, contained in the Luminary for November last, the Standing Committee in and about Boston appear to have entered upon the work assigned them, with a zeal indicative of fervent devotion to the good work of evangelizing the heathen, and which promises the most happy result. Two agents are employed by them for the purpose of reviving the missionary spirit among our brethren, which had almost become dormant in many places, and of replenishing the exhausted treasury.

They have just issued a short publication, exhibiting a general view of the objects of the Convention in its missionary operations, and the present state of its concerns. The following extract, we trust, will not be uninteresting to our readers.

MISSIONARY STATIONS, &c.

The Board has established missions in Burmah, among the Ottawas, the Miamies and Putawatomies, the Cherokees, the Creeks, and in Africa. It has been in contemplation for some time to send missionaries to South America, but the present state of the country has induced them to delay it for the present. It is also in contemplation to establish a mission in Hayti.

I. MISSION IN BURMAH,

Commenced in 1814. It has three Stations: Rangoon, Ava, and Chittagong.

1. Rangoon. Rev. George H. Hough, printer and preacher. Rev. Jonathan Wade, preacher. Here is a church of 18 native converts; and Mrs. Judson, before leaving the place, had a very interesting school of about 30 females. Rangoon is on a river of the same name, 30 miles from its mouth. It contains 30,000 inhabitants, and is the most commercial town in the empire.

2. Ava. The seat of government and residence of the Emperor. It is on the Ah-ra-wah-tee, 354 miles above Rangoon. Rev. Adoniram Judson, D. D. preacher and translator; and Rev. Jonathan D. Price, M. D. preacher and physician. Here is a mission house, erected chiefly at the expense of the Emperor. Dr. Judson has finished the translation of the New Testament into Burman, a language spoken by about 18 millions of heathen. Another missionary is expected to sail for Burmah soon.

3. Chittagong, a town in Arracan, 230 miles east of Calcutta. Here is a church of 70 or 80 members, conducted by the English Baptists. This is the station vacated by the death of the lamented Mr. Colman. It has not been since occupied by American missionaries, but probably will be as soon as means will allow.

MIAMIES AND SHAWNEES.

II. MISSION AT FORT WAYNE, (Ind.)

Commenced in 1820. This is a central point for Miamies, Ottawas, Putawatomies, and Shawnees. Rev. Isaac McCoy commenced and superintended this mission. He was aided by several assistants till Nov. 1822, when the mission family, consisting of 50 persons, removed to a place on the river St. Josephs, 100 miles N. W. of Fort Wayne. It is called Carey Station. During his

stay at Fort Wayne Mr. M'Coy baptized several Indians, had a flourishing school, and constituted a small church. That station is now destitute.

PUTAWATOMIES AND OTTAWAS.

III. CAREY STATION,

On the river St. Josephs, 25 miles from Lake Michigan, commenced in 1822. Rev. Isaac M'Coy, superintendent and preacher; Mr. Johnston Lykins, assistant missionary and teacher; Mr. William Polke, "teacher for the Ottawas;" Miss Fanny Goodridge, teacher. Here is a school of 66 native scholars. The missionaries have erected five log cabins, and are cultivating sixty acres of land.

IV. MISSION AMONG THE CHEROKEES.

Valley Towns, situated on the river Hiwasee, in the S. E. part of Tennessee, commenced by Rev. Humphrey Posey in 1818. Mr. Thomas Dawson, steward and superintendent of the schools; Rev. Evan Jones, preacher; Mr. Isaac Cleaver, farmer and blacksmith; Misses Elizabeth Jones, Mary Lewis, and Ann Cleaver, teachers; Mr. James Wafford, interpreter. The missionaries cultivate 70 acres of land, have several buildings, a school at Valley Towns, limited to 50 scholars, and another school at Nottle, 16 miles distant. Several Indians have been baptized by Rev. Thomas Roberts, who is now Agent for the mission.

V. MISSION IN AFRICA.

One Station at Cape Mesurado, commenced in 1821, under the auspices of the American Colonization Society. Rev. Lott Carey, and Rev. C. M. Waring, (coloured men) preachers. The latter is not under the particular direction of the Board.

VI. MISSION AMONG THE CREEK INDIANS,

On the Chatahoochee river in Georgia, commenced in 1823. The town is named Tuchabanchee; the station, Withington Station. Rev. Lee Compere, superintendent and preacher; Mr. — Simons, and Miss — Compere, teachers.

ADDRESS.

The work of evangelizing the world is now successfully commenced by the friends of Christ: and in this labour of love, we, as a denomination, are attempting to bear some humble part. We have already in the various fields occupied, twenty-eight competent missionaries—15 males and 13 females. Nine of the males are ordained preachers. These missionaries have under their immediate instruction between 150 and 200 scholars. They have also established four churches among the heathen.

Our missionaries require immediate assistance to continue their operations. It has been supposed that the necessary funds were amply supplied, and for some time very little has been done by the churches. Instead of this, our funds have been annually diminishing; but we are unwilling to believe that it has been the consequence of diminished interest in the momentous object of missions. The resources of our brethren which were brought into action, in about three years from the formation of the General Convention, show that they are both able and willing to do much to advance the spread of the Gospel. If, then, from any consideration, we have fallen into a state of inaction and inefficiency, let us not remain in it. It is time to awake and put forth our energies in the best of causes. Can we be innocent if we do not? Does not He who gave up his life for us, require it at our hands? Think how

large a portion of the churches in America, is made up of our brethren : and if we withhold our portion from the treasury of the Lord, we shall be guilty of manifest injustice to him. Let each one think how much, as an individual, he owes to his Lord, and let him keep back no part of the price ; lest it be said to him at last, 'Thou hast robbed me in tithes and offerings.' How will such a one mourn, when the fate of immortal souls is to be decided, that for the sake of leaving a trifle more to his heirs, he has withheld from them the gospel of salvation. Let each one now act with eternity in view.

COLUMBIAN COLLEGE.

On Wednesday, the 15th of December, the first commencement of this Institution was celebrated in the City of Washington. The procession formed at the College about half past 9 o'clock, A. M. and moved to the meeting house of the Rev. Dr. Laurie, on F street, where the exercises were conducted in the following order :

MUSIC.

Prayer, by the President of the College.

Members of the Sophomore Class.

1. Responsibilities of American Youth,
By John Boulware, of Virginia.
2. The Superiority of Grecian over Roman Literature,
By John W. James, of Virginia.

MUSIC.

Members of the Junior Class.

3. Timoleon and Washington,
By Thomas D. Elliot, of the District of Columbia.
4. The Influence of Mathematics on the Mind,
By Baron Stow, of New-Hampshire.

MUSIC.

Candidates for the First Degree.

5. The United States,
By Alexander Ewell, of Virginia.
6. The Spirit of Liberty,
By Albert Fairfax, of Virginia.

MUSIC.

7. Philosophy of the Active Powers of Man : An Oration, with Valedictory Addresses,
By James D. Knowles, of Rhode Island.

The degree of Bachelor of Arts was then conferred on Messrs. Alexander Ewell, Albert Fairfax, and James D. Knowles ; followed by the Baccalaureate Address of the President of the College, and closed with his benediction.

The day was unusually pleasant, and the house crowded with an audience of talent and respectability, equal probably to what the world ever before witnessed on such an occasion. The presence of the President of the United States, Gen. Lafayette, Gen. Jackson, the Ministers of State, many members of both Houses of Congress, the Clergy of the city and vicinity, and many gentlemen of distinction for classic science, gave additional interest to the occasion.

The exercises of the day have received the approbation and applause of all whose opinion we have heard. The President of the United States, the Secretary of State, and the other Heads of Departments, have expressed their entire satisfaction and high gratification in the performances of the students, and the certain earnest which they have given of the future utility of this promising Institution.

After the exercises and ceremonies of the house, the procession returned to the College, where Gen. Lafayette and suite arrived at half past three o'clock. The Trustees, Faculty, and Students, attended with the full band of music, formed in a double line for his recep-

tion, through which he was conducted to the Chapel, supported by the Rev. O. B. Brown, President of the Board of Trustees, and Gov. Barbour of the Senate. The President of the College, in a short address, gave him a cordial welcome within the walls of an Institution of learning established at the seat of the government of that free and happy nation, to the confirmation of whose existence the General had so generously contributed. In a short reply, the General expressed his deep sense of the respect shown him; the high gratification with which he had witnessed the exercises of the day; and his earnest wishes for the prosperity of the College.

The members of the Faculty and the students were then individually introduced to him; and with that easy dignity which characterizes his whole deportment, he took each one by the hand, and expressed his affectionate solicitude for their welfare and success.

Gen. Lafayette and suite, the Secretaries of State and War, the Speaker of the House of Representatives, American Ministers present appointed to foreign courts, several members of both Houses of Congress, and other gentlemen of distinguished character, dined with the Trustees and Faculty at the house of the President of the College.

No circumstance occurred to interrupt the pleasures, which are necessarily blended with transactions so auspicious to this rising Institution.

James D. Knowles, A. B. and Thomas J. Conant, A. B. have been subsequently elected Tutors in the College.

The necessary expenditures of each student at this Institution, independently of books, pocket money, and clothing, do not exceed \$200 per annum.

The number of students at the close of the term was 116, and the rapid increase, calling for vigorous exertions on the part of the Trustees for enlargement of accommodations, has induced

them to pass the following resolutions:

Resolved, That another College Edifice be erected, as speedily as practicable, on a line with, and due west of, the present College building, not less than 117 feet in length, and 47 feet in depth, three stories high, besides a basement and an attic story, and that it be built of the same materials, and uniform in its exterior construction and appearance with the present edifice.

Resolved, That all moneys subscribed for the aforesaid new College Edifice shall be sacredly appropriated to that object, and no part of them shall be applied to any other purpose whatever.

Resolved, That the Superintending Committee be authorized and directed to carry the foregoing resolutions into effect, by opening subscriptions for the purpose—by contracting with persons for workmanship and materials—and by doing all things necessary for its completion. Provided, that they shall not be authorized to increase the debts of the College by any contract or expenditure, beyond what the amount of subscriptions for that particular object will justify; and that it shall be their duty to report regularly to the Board their proceedings and progress in the business.

IMPORTANCE OF PRAYER.

A Tract Anecdote.

At a late anniversary meeting of a Tract Society in England, the Rev. Mr. Kilpin, of Exeter, related the following anecdote.

A fine young woman, nurse maid in a gentleman's family, was sent on a message to me. Perhaps, said I, you would like to read a few tracts, presenting her with a bundle. She courtesied, took them, and promised to return them next week. She brought them; I asked her how she liked them. Very well, Sir—

a blush tinged her cheek, which told me she had not read them. Here is another parcel, take them home and read them, but, *be sure you pray over them*, or they will do you no good. They are but bits of paper, but God can make even bits of paper a blessing to you; be sure you pray over them. She returned them some time after, and told me, Sir, I deceived you when I brought back the former parcel—I never read them. I threw these in a corner in the nursery, where they lay till yesterday. Every time they met my eye, they seemed to say, *Pray over us*; indeed I won't, was my reply, I never prayed yet, and I am not going to pray over bits of paper. Yesterday I took them up to return them; the thought crossed my mind, suppose Mr. Kilpin should examine me as to their contents—I will even read the titles, but pray over them, that I won't, I am determined. The first I looked at was 'The Importance of Prayer.' What importance can there be in prayer? I read on, and found I had hitherto lived in the omission of a great duty and glorious privilege; this brought me to my knees, and I am now come to ask 'what I must do to be saved.' I am such a great, such a miserable sinner. He told her, apply to Jesus by importunate fervent prayer for pardon, peace, and reconciliation, through his blood and righteousness; attend the means of grace; be instant in season and out of season, praying for the influences of the Holy Spirit to guide you into all truth; read your Bible, mix faith with prayer; God will never reject the prayer of faith. She did so, and soon became a disciple of the humble and lowly Jesus, joined his Church, and now walks consistently, and adorns the doctrine of God her Saviour in all things. Her mistress was taken ill, and previous to her death, was so won by her pious conversation, that she bequeathed all her children to her care for life, to bring them up 'in the nurture and admonition of the Lord.' Thus God

blesses bits of paper *when prayed over*. Oh, that all who *distribute*, as well as all who *receive* tracts, would pray over them! Then our hearts would be gladdened by numerous similar details of blessedness.

CHRISTIANITY UPON THE OCEAN.

THE heart of the Christian will rejoice to learn, that the efforts made to produce a reformation among seamen have so far succeeded, that it is not uncommon to see practical godliness, evincing a lively exercise of religion in the soul, among that long neglected class. From the privilege of attending the ordinary means of grace, the sailor is debarred while at sea. The Sabbath is necessarily a day of considerable labour, and the ordinances of the sanctuary cannot be enjoyed. But the prayers of God's children in behalf of this class of fellow mortals have prevailed, and their labours are followed with a divine blessing. A letter from a Christian seaman at Valparaiso, dated in August last, to the Rev. Mr. Eastburn of Philadelphia, gives the following pleasing account of the influence and power of religion on board the vessel to which he belongs.

"You would be delighted to have a glimpse of our fore-castle on Sunday. It really reminds me of a little school room or meeting house. Every man and boy has his Bible, tract, or some other book, which seems to engross his whole attention. When they get through with one, they refer to their catalogue, and make choice of another, which is handed them from the cabin. It is truly pleasing to see the poor fellows, after being tossed and knocked about as they have been by the elements, so much engaged in the right way."

When they that go down into ships have a song of praise given them of the Lord, and a heart to relish the blessed gospel of his Son, surely we, who enjoy higher privileges, may gratefully

participate in their holy joys, and take encouragement to persist in our fervent prayers that every vessel upon the ocean may become a Bethel, and every heart a sanctuary for our God.

THE BIBLE MAKES HAPPY.

Poor Pochard—the Pious Weaver.

A BIBLE ANECDOTE.

M. Durot, the pastor of a church in a French village, about 150 miles N. E. of Lyons, relates the following story of poor Pochard, one of his parishioners, in a letter dated April 24, 1824.—The Bible, which was the source of so much consolation to poor Pochard, could probably be obtained for a dollar. Who would not give a dollar to purchase for a fellow creature the happiness which Pochard derived from the Bible? Who would not give a dollar to make a poor man happy for his whole life? Reader! there are thousands of poor Pochard's in the world, and every dollar which you spend in unprofitable pleasures might make a poor family happy for time and eternity.

On the 24th of January last, says M. Durot, about seven in the evening, a dreadful fire broke out in the village. On the first sound of the tocsin, I repaired to the spot from whence the flames proceeded. There I endeavoured to obtain some information respecting the sufferers, and learned that the wife of Jean Pochard, a weaver, was lying in an out-house. I found the old woman in a most deplorable condition, from which she appeared to be just recovering as I entered; and on my addressing her, she pressed my hand, and with a heavy sigh exclaimed, "Ah, my dear Sir, we have lost our all! the Lord gave, the Lord has taken away!—but—our Bible too is consumed!"—"Be composed, my friend," returned I, "a remedy will be found for that as well as your other losses; only exercise re-

signation and confidence in the Almighty." At that moment her eldest son, who had also been burnt out, entered, and throwing himself about my neck, cried out, "Ah, my dear, my worthy pastor! these are heavy trials, indeed! A short time ago I lost my wife, and now, with the exception of my poor infants, whom I have barely rescued from the flames, I am bereft of all I possessed!—Alas, my Bible too is lost!" Affected even to tears, I exhorted them to place their trust in God, and hastily bidding them farewell, promised to renew my visit the following day. Accordingly I did so, and found that Pochard, the father, was, at the house of his brother-in-law, taken dangerously ill. On approaching the bed where he lay, I found his wife and children absorbed in the deepest silence; but, on perceiving me, they broke out into sighs and lamentations, which had the effect of rousing their father, an old man of sixty-five, from a temporary stupor. As soon as he recognized me, he folded his hands, raised them towards heaven, and listened to my address with profound attention; at the close of which he exclaimed to those around him—"Do not weep, I pray you; but attend to our excellent pastor, whom God has sent to us at this distressing moment, to encourage us with the word of life and consolation." Then turning to me, he cried, "No, my dear Sir, I do not murmur, neither do I despair—if it be the will of God that I die, I shall not cease to place my confidence in him. Many thanks for your kind and seasonable visit, of which I stood greatly in need; for had I been wholly left to myself, the sight of my poor afflicted family might have proved too much for me; may the Lord reward you for your benevolence. Alas!"—here a sigh almost prevented him from proceeding—"alas, our Bible is consumed!" Two days afterwards, I was sent for by the elder Pochard, and found him sitting at the side of his bed, while his wife was reading out of the

New Testament. After a short conversation with the pious old man respecting his health, he addressed me with much affection and cordiality, thus: "It has always been my greatest delight, and is particularly so at present, to listen to the word of truth, and my wife was engaged in reading it to me when you entered; in it alone have I, at all times, found relief and consolation!" "Yes, my dear Sir," rejoined the wife, as she offered me the Testament, "and we are greatly indebted to our landlord for the loan of it." "Ah," cried I, "do not think I have forgotten my promise: this very day you shall have a copy of the New Testament, and in a day or two more, a Bible." At these words both poured out their united thanks to the Almighty: and on being informed that it was the intention of the Committee to make good the Bibles and Testaments lost by the fire, they offered up their prayers in behalf of every individual member, and for the continued success of their labours. I continued to visit these worthy Christians, from time to time, and could not but admire the patience and resignation which they uniformly displayed. But Providence had another visitation in reserve for poor Pochard. His wife was taken ill in her turn; the husband gave up his bed to her, and either he himself prayed beside her, or one of their children read to her out of the New Testament which I had given them. The old man called me to him, and squeezing my hand, said, with an emotion difficult to be expressed, "My dear pastor, I thought I should have been the first whom God would call to himself, but it will be my tried, my faithful partner!—Be it as it may, I shall bear in mind what that ancient servant of God, Job, said, 'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord! Believe me, I shall not cast away my confidence in God!' I spoke a few words to his poor wife, who

lay in great suffering, and I felt no small consolation in hearing her faintly exclaim, "My Saviour calls! I have fought the good fight!" I administered the sacrament to her; and on taking leave, she thanked me for my attentions, and requested me to assure the Committee of her gratitude. The next day she resigned her spirit into the hands of her Creator. Her eldest son lost no time in apprizing me of the decease of his mother, and as I shortly before received a supply of Bibles from the President of the Bible Society at Montebeliard, I gave him a copy. On the day of the funeral, when I attended to pay the last duties to the deceased, Pochard accosted me with these words: "I know that my Redeemer liveth!" Then, with a voice of deep emotion, he added, "May the Lord bless you for having not only afforded us temporal assistance in our misfortunes, but also, that spiritual consolation of which my departed wife, my children, and myself, stood so greatly in need!" *N. Y. Obs.*

A CRIPPLE AND HIS BIBLE.

THE following interesting fact is from the Report of the Greenville (S. C.) Bible Society:

In one instance, a youth, named George Howard, a cripple, and supported upon charity, having by some means obtained fifty cents, travelled four miles to the house of one of the members of the Board, and offered it for a Bible, the price of which was seventy-five cents. The Agent gave him the Bible, and brought the money to the Board. Being sensibly affected with the incident, the Board unanimously requested the Agent to return the fifty cents to the poor but interesting youth, who had so nobly given all his earthly substance for the blessed book which contains the pearl of "great price," accompanying their request with silent but earnest de-

sires, that all its rich, imperishable treasures, might be made his own for eternity. The Board has the unspeakable pleasure to learn that their desires have been fulfilled. The youth devoted himself with so much assiduity and diligence to the searching of the blessed volume, that in less than three months he read it through five times. He was not known to be seriously impressed with divine things before; but after he received the Bible he became so, and in the course of his reading would often make remarks, always relating to Christian experience, on important passages that arrested his attention. A little before his death, his mind became deeply impressed with the following passage in Revelations: "Behold, he cometh with the clouds, and every eye shall see him." Stopping with emotion and delight, he asked his mother if those were not beautiful words. Shortly after, he terminated his earthly course in the triumphs of faith, and has doubtless gone to the enjoyment of that inheritance which is incorruptible, undefiled, and that fadeth not away. This instance, in which good has been done, by means of the Society, is an ample recompense for all the expense and trouble incurred in its establishment and operation.

VALUE OF SABBATH SCHOOLS.

The following anecdote was related at a meeting of the Association of Sunday School Teachers of the City of New-York, by one of the members. It is a striking example of the utility of Sabbath Schools, and proves the force of habit, and may teach how highly such habits should be appreciated.

A missionary to one of the western counties of this state, held a meeting on a Sunday evening, in a thinly inhabited country. The roads were so bad, that travelling in any other way than on foot was impracticable; the difficulties he

had to encounter almost disheartened him; and he began to fear that he should not do any good in so unpromising a country. When he came to the place where the meeting was held, he found a few collected together; some from a distance as far as he had come himself. As soon as he was seated, he was surprised to see a boy neatly dressed approaching, and after shaking him affectionately by the hand, he asked the missionary if he recollected him. Years had passed since they had met, and the image of his Sunday scholars, with their names, had been forgotten. Did you not, inquired the boy, teach in the Sunday School in —? and do not you remember the boy who was your class monitor? My dear James, said the delighted missionary, taking both the hands of the boy extended within his own, (and pressing them as the circumstances connected with the Sunday School flashed across his mind,) my dear boy, how you have altered in looks—how glad I am to meet you *here*—how came you to this meeting? I had heard, said the boy, that a missionary from New-York was to preach here this evening; and I wanted to see if he knew any thing about *our* Sunday School: besides, since I used to go to school on Sunday, I would much rather attend church. I do not know what to do with myself. I was so glad when I heard there was to be a meeting in our township once more! The surprise at meeting a Sunday scholar in this wilderness, only equalled the delight he experienced at the consciousness, that one boy had, by his instrumentality, acquired the habit of attending divine worship when he had an opportunity. The thought that he might farther advance the good work that had been founded on so good a basis, added fresh vigour to his desponding feelings, and he entered upon his duties with renewed ardour. Such an occurrence as this speaks volumes in favour of Sabbath Schools. The child might have attended at first from neces-

sity or compulsion; by degrees he had practised until it became habitual; and when far away from the influence and commands of the Sunday School, he still retained all its habits; and that day walked many a rough mile, with the hope of hearing something of his former Sunday School, and with a desire to be present at a meeting of Christians of the same denomination, with whom he had five years before been accustomed on Sundays to associate.

REVIVALS OF RELIGION.

MASSACHUSETTS.

THE Christian Secretary contains several cheering accounts of revivals.

The Rev. Asher Miner, pastor of the 2d Baptist church in North Stonington, Conn. states in a letter, that on a visit which he made to Blanford, Mass. in November last, the presence of God by his Holy Spirit was evident. In the beginning of that month, an awakening commenced, and meetings a greater part of the time were attended by Mr. Miner from once to thrice a day, from that time to Dec. 16. He had baptized 17 on a profession of their faith in Christ. At the water side, crowded assemblies were as solemn as if attending the last obsequies of a friend. Dec. 11, more than 20 baptized believers came forward, and entered into covenant with God and each other. The next day they celebrated the Lord's-supper.

A letter, dated West-Boylston, Mass. Nov. 27, from Mrs. Hough, widow of the late Rev. Alling Hough, give a pleasing account of the revival there. It commenced at the session of the Worcester Association last summer, at which time it will be recollected Mr. Hough deceased. Twelve have been baptized, and others were expected soon to descend the liquid grave.

A letter also from Ashford, dated Dec.

13, mentions that, in the revival there, probably 100 have become subjects of redeeming grace.

VERMONT.

AN interesting work has recently commenced at Woodstock, Vt. Our meetings at the court house have been crowded with attentive hearers, and many have been unable to gain admittance for want of room. The good Spirit has wrought with power upon the minds of the people in this place. Professors are reviving; backsliders are alarmed, and confessing their faults; and poor weeping mourners are requesting the prayers of God's children. About 10 or 12 have already found Him of whom Moses and the prophets did write. I hope to be able to give a more minute account of this work in a succeeding number.

I have had the pleasure of visiting Saxton's village (so called) in Rockingham, Vt. and found that the Lord has been pouring out his Spirit powerfully there. And what renders the work in this place more interesting, is the circumstance of its commencement. An interesting child at the age of 9 years, whose name is Mary Walker, was the first subject of conviction; and after labouring several days under the most distressing sense of her sinfulness and crimes before God, she at length was enabled so to seek as to find Christ precious to her soul. After finding the bread of life herself, she had a great desire for the welfare of her school-mates and friends. One day she availed herself of the opportunity when the scholars went out of school in the afternoon, to warn them to flee from the wrath to come. Her language was clothed with authority and power, and coming from such an unexpected quarter, it produced a great effect on the minds of her mates.

When they came into school they

were observed to be weeping. This led the mistress of the school to inquire into the occasion of their grief; when one immediately replied, 'Mary has been talking to us about dying, and about religion.' This occasioned no small surprise in the mind of the mistress, who then asked Mary if she wished to talk more with the children. Mary said she did, and after obtaining liberty she proceeded to exhort them one by one; and then, with veneration, turned to her mistress, and exhorted her gently, and powerfully, to prepare to meet her God. The mistress was struck with astonishment: but perceiving that Mary did not appear to be satisfied, she asked her if she wished to pray. She answered in the affirmative, and falling on her knees, she implored the blessing of God on the little assembly. This was a new scene to the mistress of the school—to see and hear her little pupils crying and sobbing all around her, and a little precious infant scholar teaching her and them what they never knew before. She at length dismissed her school for the day: and little Mary took her Bible, called her mates, and led them to an adjoining wood, where she read and prayed with them, and entreated them to repent and turn to God. This was the commencement of a glorious reformation, which has spread until more than one hundred souls have been happily converted to God.

A. D. MERRILL.

ISLAND OF CEYLON.

THE sanctifying influences of the Holy Spirit have been richly experienced on the island of Ceylon, at the mission stations under the superintendence of the American Board of Commissioners for Foreign Missions.

Ceylon is an island in the Indian Sea, situated to the S. E. of the peninsula of India, from which it is separated by a narrow sea, about 60 miles wide. The

island is of an oval form, 240 miles from N. to S., and, where widest, 135 miles from E. to W. It is exceedingly fertile, and produces all the fruits of the Indies. In wild animals, birds, reptiles &c. the island abounds. Mines of gold, silver, and other metals are found here; but those of iron are alone permitted to be wrought. The climate is much more temperate than that of India, and in a great part of the island the air is salubrious and delightful. The Ceylonese are mostly pagans; they are formed into two great natural divisions—the Cingalese and the Tamulians; and, in addition to these, are distinguished by *casts*. The population has been estimated at 1,500,000. The number of native Christians has been stated at 200,000, of whom at least 5,000 are Catholics.

The religion of the natives is Buddhism; a system of Atheism. It acknowledges no Supreme God—no Creator. Chance is its God, its Governor, its Judge! Transmigration is a favourite doctrine in Buddhism. By this they pretend to explain why it is that one is poor and another rich. Poverty and afflictions are attributed to some sin committed in a former state of existence. The Buddhist priests are very numerous: a few of them are held in high estimation by the people; but the generality of them being poor and ignorant, have little or no influence. They all live by begging; and it is thought a most meritorious work to bestow alms on them. The ancient writings of the Ceylonese, though they abound in the most childish and ridiculous stories, are held in high estimation, and every thing pertaining to them is held in the most sacred veneration. Buddhism commands abstinence from five particular sins—the killing of animals, lying, adultery, theft, and drunkenness.

The enormities which are practised on the continent of India, under the sanction of religion, are unknown in Ceylon. The self-devoted victim, or

the burning of women, or the murder of infants, are cruelties never practised by the Ceylonese. But, although the system which prevails on this island is more mild in its natural effects than that which exists on the continent of India, it is not less destructive in its spiritual tendency. The distinctions of caste, the follies of superstition, the absurd notions respecting transmigration, and the perverseness of ignorance,—the pernicious effects of which are universally felt among them,—have debased their minds to the same depraved level to which human reason is sunk on the continent of India, and rendered them, humanly speaking, as to their religious prejudices, unconquerable. The Christian missionary knows, however, that the breath of the Holy Spirit can cause even these “dry bones” to live; and, in obedience to the command of his Master, he will not cease to “prophecy” over them.

Ceylon has, within the present century, become the sphere of missionary operations for several Christian Societies. The Church Missionary Society, and the Wesleyan Missionary Society, of England, employ a number of labourers in this field, who have toiled a long time; but no extensive benefits have appeared, to gladden their hearts and to strengthen their hands. By the last accounts from the stations, these societies have felt encouraged to make increased exertions. Their schools were well attended, and the children were making rapid improvement; whilst the adults were manifesting, by the avidity with which many of them received tracts, and the attention they paid to religious exercises, that they felt concerned about eternal things. May the Lord grant, in his own good time, that the wishes of the Societies for these poor heathen, may be abundantly realized.

The mission of the Board of Commissioners on this island, was commenced about seven years ago. The means of

instruction which they have adopted, are similar to those used by the British Societies; the circulation of portions of the Scriptures, and tracts on doctrinal and experimental subjects, occasional addresses to the adults, and the institution of elementary schools for children, in which the truths of the Christian religion are inculcated. The missionaries of the American Board had, like the British missionaries, laboured for a long time, without witnessing any cheering fruits of their exertions. But, by the latest advices from the station, it appears that the Lord has answered the prayers of his people, and the dews of grace are descending on that parched land. The good work commenced at Tillapally, in January, 1824, and soon extended to the stations at Oodooville, Manepy, Panditteripo, Batticotta, and Jaffnapatam. “In the latter town, especially, (the missionaries write,) one school is much affected, and nominal Christians are waking from their sleep.” At the several stations, it is believed, about eighty persons have become the subjects of regenerating grace. Let the islands rejoice, and let the whole earth join in ascribing glory, dominion, and power, to Father, Son, and Holy Spirit.

OBITUARY.

DIED, on the 11th day of September, 1824, Miss HANNAH M. HILL, in the 30th year of her age, at Mount-Airy, the residence of her father, in Caroline county, Virginia.

In her 18th year she took charge of a female school, under her parental roof, which she continued until death, with the approbation of her friends and the public.

To eulogize the dead is so customary that their praise is commonly regarded as a matter of course. But to

be silent in the present case, would be to withhold from survivors the example of more than ordinary worth. She was, in an eminent degree, "A follower of those who, through faith and patience, inherit the promises."

At the age of 21, she was baptized, on profession of faith in the Son of God; from which period she manifested by her conduct, that she considered herself not her own, but that she was bought with a price, and was constrained to glorify God, in her body and her spirit, which were his.

Her health was delicate; in consequence of which, it cost her more than ordinary efforts to be actively useful,—but her industry and perseverance surmounted this difficulty, and effected much towards promoting the cause of the Redeemer, and the welfare of her fellow creatures. While diligent in business, she was also fervent in spirit, serving the Lord. Few Christians, it is believed by her intimates, spent more time in secret devotion. Frequently, when unable to sleep in the night season, she would rise from her bed, and walk her chamber, in the delightful employment of singing the praises of her Redeemer. Secret devotion prompted her to other duties; for she was ever planning and executing schemes of charity and benevolence.

She dealt out of her own earnings with a liberal hand, to Bible, Missionary, Education, and Tract Societies;—and by a strict frugality and self-denial, was able to do much more than would be supposed probable, by those unacquainted with her distributions.

The days of her pilgrimage on earth were few, but her good works were many; yet her hope of salvation rested not on these, but on the atoning blood and merits of the Lord Jesus Christ. This was her favourite theme, and in this she gloried. Though she was unbending in her adherence to her religious principles, she was liberal in her

feelings, and loved all who loved her Saviour. Sincerity was a prominent trait in her character. Her tongue uttered only what her heart felt. In this excellent female was united deep sensibility with great fortitude; and though her mind and endowments qualified her to shine in conversation, she was retiring in her manners and modest in giving her opinion. She was warm in her friendships, ready to forgive when injured, and ever anxious to do good unto all, especially to the household of faith.

She was removed from this world by a fever, which continued nine weeks, in which time she suffered greatly and patiently.

During her sickness, she said frequently to a young relative, "A sick, or death bed, is no time for repentance; life and strength are given for that important work." And she exhorted those around, to seek the Lord without delay. In a moment of great suffering, she observed to a friend near her bed, "It is indeed through much tribulation we enter the kingdom, but it matters not, if at last we arrive safely at home."

On observing her physicians look distressed, she asked them if it grieved them to see a Christian die?" and assured them that she had not a wish to live, nor had she, for five years, but for the sake of others. She bore a living testimony to the power of faith, in a holy life and conversation; and in her death, she realized the faithfulness of the Divine word, "*Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; Thy rod and thy staff, they comfort me.*"

She requested that the Rev. Robert B. Semple should preach her funeral sermon, from the 119th Psalm, 71st verse. "*It is good for me that I have been afflicted.*"

"Blessed are the dead who die in the Lord, from henceforth; yea, saith the Spirit; that they may rest from their labours, and their works do follow them."

TREASURER'S ACCOUNTS.

Money received by the Treasurer of the Columbian College, during the month of
December, 1824.

<i>For Endowing the Presidency.</i>		<i>For Professorship of Ecclesiastical History, &c.</i>	
By Humphrey Peak, Alexandria,	\$10 00	By John L. Dagg, Va.	10 00
By Daniel Packer, Vt.	10 00	<i>For Buildings.</i>	
By Hon. James Hamilton, jun. S. C.	10 00	By Samuel Templeman, Westmoreland co. Va.	10 00
<i>For Endowing the Professorship of Mathematics and Natural Philosophy.</i>		<i>For Indigent Students.</i>	
By Josiah Savage, Ct.	100 00	By Carter Croxton, Essex co. Va.	3 00
By James Thresher, N. Y.	100 00	By Hannah M. Hill, Caroline co. Va. (\$1 a year.)	1 00
By James R. Burdick,	100 00	<i>For the Columbian College.</i>	
<i>For Professorship of Language and Biblical Literature.</i>		By Hon. Henry Parish, Washington, D. C.	115 00
By Charles Train, Ms.	5 00		<u>\$474 00</u>

ONE DOLLAR EACH,

To pay off the debt of the College—about \$30,000.

<i>Washington City.</i>		M. A. G. Thornton,	1	John Ratcliffe,	1
Charles Walker,	1	Alexander Lane,	1	Andrew Caldwell,	1
<i>Alexandria.</i>		Frances B. Greenhow,	1	Wm. H. Fitzwhylson,	1
George Johnson,	1	Jane Daniel,	1	Elias Moyer,	1
<i>VIRGINIA.</i>		Ann Norvell,	1	Andrew Hetherton,	1
<i>Fredericksburg.</i>		Josephine Norvell,	1	Thomas H. Drew,	1
— Williams,	1	Mary Norvell,	1	— M'Intire,	1
John Bryce,	1	Martha Norvell,	1	Wm. M'Creary,	1
David A. Hall,	1	Thomas B. Norvell,	1	D. Warwick,	1
<i>Petersburg.</i>		Joseph F. Price,	1	Elizabeth M'Kim,	1
Elijah Mitchell,	1	J. B. Valentine,	1	Hezekiah Puryear,	1
<i>Caroline County.</i>		Wm. Crane,	1	R. J. Smith,	1
James Gray,	1	James C. Crane,	1	Madison Walthall,	1
Horatio G. Winston,	1	Hellen Kirk,	1	W. Revery, Legislat.	1
<i>King and Queen County.</i>		John Blair Hoge,	1	T. B. Green, do.	1
— Hill,	1	Sarah Wiston,	1	N. H. Claiborne, do.	1
James Semple,	1	Williamson Talley,	1	David Roper, an. sub. 5	
<i>Isle of Wight County.</i>		George Steele,	1	<i>Henrico County.</i>	
Josiah Holleman,	1	Richard Edwards,	1	Miles Turpen,	1
<i>Upperville.</i>		— Broggy,	1	<i>King William County.</i>	
John L. Dagg,	1	Jacob Mott Weaver,	1	Emily Dabney,	1
<i>Richmond.</i>		Hugh Johnson,	1	<i>Sussex County.</i>	
Peter Nelson,	1	James Lenox,	1	Jeremiah B. Jeter,	1
James H. Nelson,	1	George Ives,	1	<i>Caroline County.</i>	
David Roper,	1	John S. Myers,	1	Hannah M. Hill,	1
Henry Keeling,	1	Flemming James,	1	<i>Hanover C. H.</i>	
Jane C. Keeling,	1	Wm. Lee,	1	John T. Temple,	1
Mary F. Keeling,	1	George Roper,	1	Joanna Robinson,	1
A. R. Thornton,	1	Lewis Booker,	1	Ann Robinson,	1
M. B. Thornton,	1	E. Treadwell,	1	<i>Chesterfield County.</i>	
		John H. Nash,	1	Richard Gregory,	1
		H. C. M'Nemord,	1	<i>Westmoreland County.</i>	
		S. M'Gruder,	1	Samuel Templeman,	1
		R. C. Wortham,	1		
		Isaac White,	1		
		M. C. Lackland,	1		
		J. S. M'Naught,	1		
		S. M. Watkins,	1		

POETRY.

THE PILGRIM.

" Enoch walked with God."

Though this dark wilderness I roam,
 A stranger here below ;
 In quest of that eternal home,
 Where endless pleasures flow.
 O, let thy presence, Saviour dear,
 These tedious hours beguile :
 Thy love, my drooping heart shall cheer,
 And make the desert smile.
 From dangers, Lord, my soul protect ;
 Thy wisdom guide my way ;
 And these unwearied feet direct
 To everlasting day.
 Let Enoch's happy lot be mine,
 While here my journey lies :
 To walk with thee by faith divine,
 Till thou shalt bid me rise.
 No dangers then my soul shall move,
 Nor cares invade my breast ;
 This desert shall an Eden prove,
 This wilderness, a rest.

SANCTIFIED AFFLICTION.

He came, the sweet angel my father assign'd,
 To watch o'er my path to the sky ;
 I know not if yet from that path I'd declin'd,
 Or if only temptation was nigh.
 He touched me ; my flesh how it shrunk
 from that touch !
 But my spirit with ecstasy glow'd ;
 It long'd to be free, for its prospects
 were such
 As no pains of the body could cloud.
 My father, I deem'd thou hadst call'd me
 to dwell
 In the rest thou hast for me above ;
 But I find myself still in the flesh ;—it
 is well
 If I go—if I stay, it is love :

Love orders the plan ; and in love such
 as thine,
 How shall I not calmly confide,
 Which spared not, to save me, a ransom
 divine,
 The Lamb who on Calvary died !
 Oh, welcome the sufferings whenever
 they come,
 That bring with them comforts like
 these ;
 Let me always be fill'd with such fore-
 tastes of home
 And I sigh not for health nor for ease.
 That angel's soft touch thus again would
 I feel,
 Though my heart strings with agony
 quiver ;
 The pressure is mercy ; it wounds but
 to heal ;
 It will end in enjoyment for ever.
 Ah ! when shall I shake off these tram-
 mels of flesh,
 And reach that eternal abode,
 Where the joys I so value shall blossom
 afresh,
 Revived by the smiles of my God !
 Shall I think the embrace that dissolves
 them too cold ?
 Shall I think the short journey too
 drear,
 When the arms of salvation my spirit en-
 fold,
 And the gates of the city appear ?
 No ! welcome the summons that bids
 me depart,
 And welcome that moment to me,
 When the clod from my spirit Death
 strikes with his dart,
 And bids it for ever be free.
 Lord Jesus, I then in thy glory shall
 share,
 And for ever be blest with thy sight,
 When all will be tranquil, and all will
 be fair,
 And all will be endless delight.

Alb. Arg.